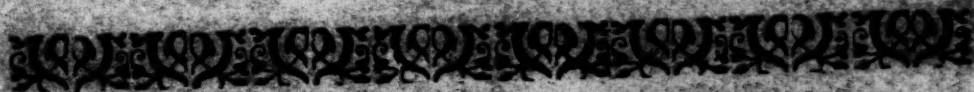




Mr. BOSWELL'S
S E R M O N
ON THE
Restoration.





*The Privileges of the Restauration in
Church and State :*

A
SERMON

Preach'd before the

W O R S H I P F U L

T H E

Mayor and Corporation

O F

T A U N T O N,

On *Friday, May 29, 1730.*

By J O H N B O S W E L L, B. A.

And Vicar of *Taunton St. Mary Magdalen.*

Publisb'd at the Request of the Audience.

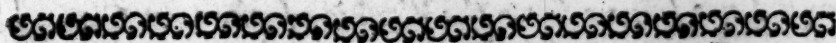
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• T H E
Privileges of the Restauration
in Church and State.



PSALM xvi, 7.

*The Lot is fallen unto me in a fair Ground,
 yea, I have a goodly Heritage.*



HIS Psalm is presum'd to have been written by the blessed Psalmist in his Exile, when he was driven into foreign Countries by *Saul*, and maliciously persecuted by that implacable Monarch. The Words of the Text therefore are to be understood as spoken in a *Prophetical* Sense, and with a View to the Crown of *Israel*, to that goodly and royal Heritage which the Almighty had intended for his Servant *David*. Dr. Patrick's Paraphrase.

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T H E

THE pious Exile reflecting upon the divine Promises made to his Family, and the Privileges of a Jewish Crown, upon the Honour of being the Head of God's favourite People, and the Protector of his Saints, breaks out into this thankful and Prophetical Rapture of Acknowledgment for the divine Bounty ; *The Lot is fallen unto me in a fair Ground, yea, I have a goodly Heritage.*

THOUGH I am at present encompassed with Dan-
 PL. xvi, 4. gers on all Sides, driven from my native Country, and
 forced to have my Habitation with the Idolaters, yet
 will I not swerve from the Worship of the true GOD, or
 ever offer up the Drink Offerings of Blood with such
 v. 5. Men ; For I am persuaded that the GOD whom I serve
 will deliver me out of the Hands of my Enemies, and
 be the Portion of my Inheritance. I know that accor-
 v. 6. ding to his Promise he will give me a Lot in a fair
 Ground, even that goodly Heritage the Kingdom of
 v. 7. Israel ; I will therefore bless the LORD, who hath
 given me Warning, who hath given me Counsel and
 Prudence to escape the Snares of my Enemies, and pro-
 vided such good Things for me.

FROM all which it is observable, that the bare Prospect of a Kingdom, where the true Worship of GOD was established, was a sufficient Motive to the blessed Psalmist to offer up his most thankful

thankful Acknowledgments for the *Divine* Bounty. Now if the distant Views of being restored to a Country, where the pure Religion of his Maker was profess'd; if the distant Views, I say, of such a Privilege were enough to call forth the Gratitude of this pious Exile, with what Raptures of Praise and Thanksgiving may we suppose him adoring his Maker, when the LORD fulfill'd his Promise, and put him in Possession of so goodly a Kingdom!

EVEN upon the Recovery of the Ark from the *Philistines*, the Devotion of this righteous Prince was remarkable; The Solemnity was celebrated with the most publick Marks of Joy and Thanksgiving, and GOD was glorified with the united Voices of *Israel*. 2 Sam. vi.

NOW after such Instances, What Excuse can there be for neglecting the Commemoration of those unspeakable Blessings that were, as on this Day, restored to this Church and Nation? Shall *Judab* be grateful for the Recovery of a *Typical* Ark, and the King of *Israel* magnify his Maker for Mercies unenjoyed, and shall the People of this Land ever be unmindful of the Privileges of the Restoration?

IN a Word, Is Liberty to Captives acceptable? Is Redemption from Misery and Tyranny agreeable? Is the true Worship of GOD valuable? Behold! the

the ROYAL EXILE is, as this Day, brought back to the Throne of his Ancestors, proclaiming Liberty to a captive Nation, and restoring the Religion of his Maker to its primitive Beauty and Holiness.

THAT we therefore, in Imitation of the holy Psalmist, may be devoutly thankful for those unspeakable Blessings, for that goodly Heritage which we enjoy in Church and State, by virtue of the Restauration; I shall endeavour at some imperfect Representation of those great Privileges which accrue to us upon that Score.

TO this End, I shall beg Leave briefly to point to that dreadful Scene of Misery and Confusion which this Nation was involved in, in the Time of the great Rebellion; and then lay before you a short Sketch of that glorious happy Constitution, which, as on this Day, was restored to us in Church and State.

IT is indeed great Pity that the Lustre and Solemnity of so glorious, so auspicious a Day, should be sully'd with the melancholy Repetition of such a Scene of Woe and Misery as we then felt: But such is the Imperfection of human Liberty, that we are not so happy as we were then; and some of the highest Pleasures which perhaps were capable of being enjoyed

joying, arise from a Reflection on the Miseries and Calamities we have past over.

SO just was that Saying of the ancient Philosopher; "They are happy who have not always *Socrates.*" "been so." The black Storms and Surges of Adversity recommend a different Scene to the best Advantage; nor is the Light of the Sun more welcome to any Regions of the Earth, than those which it but seldom visits.

THAT we may therefore be truly sensible of the great Privileges of the Restoration, I shall, before I proceed to consider the Happiness of that Constitution to which we were restored, begin with some imperfect Description of that Misery and Tyranny from which we were delivered.

THE great Difficulties which the Royal Martyr laboured under were such, that he was obliged to have Recourse to some extraordinary Acts of Power, in Order to support his Wants; these irregular Steps were successfully magnified by the Faction, and whispered about to debauch the Allegiance of the Subject. And hence proceeded such a Scene of War and Desolation, as undermin'd the Foundations of Government, and ended in incredible Misery and Confusion. The Faction

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which

which at first, like *Elijah's* Cloud, appeared no bigger than a Man's Hand, before we were aware, broke in upon us like a mighty Torrent, and overspread our whole Hemisphere with Horror and Darknes. By the cunning of a few discontented Persons, the Kingdom was divided within itself, into the most opposite Interests, and of Course brought to Desolation. The Fears and Jealousies of the several Parties amongst us, were work'd up into the most ~~inconsiderable~~ ^{irreconcilable} Animosities, and their most vigorous Endeavours employ'd in opposing, and destroying each other. Thus the Government was torn in Pieces, and the State of *England* literally a State of War. The very Boundaries of Property were broken down, and Virtue and Innocence had no Protection. Majesty itself was made a Prey to the Sons of a Dunghill; and a righteous Monarch murdered by the meanest, the vilest, the basest of Subjects.

A N D when the Head, the Glory of the Nation was cut off, Lo! Confusion covered the Face of the Earth, and this Part of the World was once more without Form or Order. We were a People fast bound in Chains of Misery, and under the Government of a Mob of Tyrants. The Dregs of the Populace were our Senators, and
our

our Peace and our Liberties were in the Hands of the Rabble.

BUT these Men were not long successful; our Sins call'd for severer Vengeance; we were a People reserved for greater Judgments; a Bondage too heavy to bear became our Portion, and a Governor more cruel than the *Egyptian* Tyrant was our Lord and Master.

BUT the following Part of our Calamities is not ill express'd by a Divine of Character in the last Century; for which Reason I choose to *Glanville*. make use of his Description.

“ WHEN the Parliament had run their Lengths
“ of Wickedness and Cruelty, when they were as
“ odious as they deserv'd, and their Masters De-
“ signs as ripe as he could wish, Lo! up steps
“ the single Tyrant, and assumes the sole Pri-
“ vilege of compleating our Miseries. He made
“ himself after the Image of a King, and in-
“ vested his Sword with the Authority of Law.
“ He rul'd us with the Rod of Iron we deserv'd,
“ and made us feel a Difference between the
“ filken Reins of a lawful Anthority, and the
“ heavy Yoke of an insolent Usurpation.”

" A N D when Providence had freed us from
 " this Plague, and call'd him to Account for
 " his Villanies, we fell back into our old Disor-
 " ders : We reel'd to and fro, and stagger'd like
 " a drunken Man, and were at our Wit's End :
 " We knew not this Week who would be our
 " Lords the next ; nor did our Lords themselves
 " know to-day, by what Laws they would rule
 " to-morrow : Confusion was in their Councils,
 " and Tyranny in their Actions ; and there was
 " but one Thing they seem'd to be agreed in,
 " which was to enslave the Nation." These were
 some of those unspeakable Calamities we labour'd
 under before the Restauration.

A N D when we thus lay plung'd in Misery
 insupportable ; when the Strength, the Riches, the
 Beauty of the Nation were made a Sacrifice to
 Oppression ; when the most *Sanguine* Loyalists de-
 spair'd of Relief, and their Spirits were quite sunk
 within them, Behold ! G O D, in his infinite Mer-
 cy, was pleas'd to sheath the Sword of his Ven-
 geance, to recall his destroying Angel, and to
 say, *Stay now thine Hand, it is enough.* When we
 had groan'd under the inexpressible Miseries of a
 long and bloody Civil War, and our Courage ^{was} al-
 most broken amidst such a Series of Calamities
 and Hardships ; when, like the Children of *Israel*,
 our

our Task-masters had oppress'd us to the utmost, Behold! we were happily deliver'd from our Captivity, and put in Possession of an antient Constitution, the most glorious, the most happy in the World.

A Constitution equally calculated for the Honour of Majesty, and the Felicity of a People. For, Who can boast of equal Privileges? What Nation upon Earth hath an equal Title to Property with the *English*? The People of this Kingdom might undoubtedly, with great Propriety, apply the Words of the *Psalmist* to themselves; *Our Lot is fallen in a good Ground, yea, we have a goodly Heritage.*

THE Cause of Liberty and Property is too good to need an Advocate; and our Constitution, unabus'd, is certainly the best Preservative of both. What true *Englishman* but must be sensible, that it is his Interest to be govern'd by known Laws, rather than the Lusts and Passions of a private Will? What *English* Freeholder makes a Question which is the best Security for his Property, Arbitrary Power, or the Laws of the Land?

O U R Constitution is so gloriously temper'd,
and

and the Interest of each Part of the legislative Power so blended and interwoven, that nothing but a general Diffolution of Manners, nothing but the basest Corruption and Bribery, nothing but an Extinction of all honest Emulation and Glory, nothing but an entire Contempt of publick Fame and publick Vertue, can enslave or injure us.

ONE, who had perfectly studied the Interests of Courts, and was intimately acquainted with the Nature of publick Establishments, is wonderfully pleas'd with a Constitution like that of *England*, and justly observes, That, according to the common Course of things, it must necessarily support itself with greater Advantage, and be of longer Duration than any Government in *Machiavel* the World.

THE Prerogative of our Crown is such, as will always be sufficient to support the Dignity of a Monarch, and yet not enough to capacitate him to enslave his People. The Share which the People likewise enjoy in the legislative Power, is sufficient to secure their Rights and Properties, and yet not enough to make them supreme Governors. The Laws, which both Prince and People make in an united Body, are to be the Standard of Practice for each in a separate


parate Capacity, nor can either deviate from what they have both agreed to, without giving such Disturbance to the Common Wealth, as must necessarily produce an Occasion for Redress.

BY this Means the Strong cannot legally crush the Weak, nor Orphans themselves stand in need of Protection within the *British* Dominions. The most helpless Creature is born an Heir to his Property, and Power by the Law is no Screen for Villany.

THIS is that glorious Constitution, these are some of those civil Privileges which accrue to us by Virtue of a blessed Restoration.

NOR was our civil Constitution only restor'd to us, but our Ecclesiastical too. By this happy Revolution of Affairs, the best Religion that ever was in the World, was re-establish'd amongst us, and God was again worship'd in the Beauty of Holiness. The Advantages that accrued to our Church and Nation in this Respect, were unspeakably great, and call for our loudest Praises and Thanksgivings.

FOR in the Time of the Rebellion, was not Religion sunk into the lowest Degeneracy? Were
not



not the Altars of the LORD thrown down, and his Temples prophan'd? The Temple of GOD was as an Heap of Stones, and our *Holy Sion* as a Wilderness; for a greater Purity was press'd for by the Godly, and a further Reformation was requir'd by those *Hypocritical* Zealots. This gave Occasion to a thousand absurd Sects in the Nation; and Religion was become Frenzy and Enthusiasm, Blasphemy and Nonsense: All Government in the Church was torn up by the Roots, and Decency and Order were formal and antichristian: A good Life consisted in Sighs and Convulsions, and Devotion was Trembling and Rapture; Cant and Nonsense were ascrib'd to the blessed Spirit, and Blasphemy to divine Inspiration.

FOR, when the Imagination of the Saint was warm, and his Fancy productive of mystical Nonsense; when he was got into the Revelations to loosen the Seals, to pour out the Vials, and fantastically to interpret the Fate of Kingdoms; when his Tongue flew into extravagant Ramble and unintelligible Cant, Lo! the blessed Spirit was blasphemously call'd in to *father* the Brats of a wild Imagination, and the Rants of a disorder'd Brain. Thus the very Vitals of Religion were destroy'd; Virtue was degenerated into Melancholy

choly and Sighs; Devotion into Frenzy and Madness.

AND when we thus lay groveling in Darkness and the Shadow of Death, bewilder'd amidst the blasphemous Rants of ignorant Enthusiasts, and the damnable Doctrines of designing *Jesuits*, Behold! God deliver'd us out of this miserable State of Ignorance, and rais'd up such glorious Lights to enlighten this benighted World, as Ages had not seen before.

THAT profound Learning that broke forth at the Restoration was almost miraculous. Men, who had been long buried in Forgetfulness, came forth and appear'd with that astonishing Lustre and Advantage, that Ignorance and Enthusiasm vanish'd before them, like a little Cloud before the Sun. The pretended Illuminations of the Saints were quite eclips'd by the true and more powerful Light of the Gospel, and the dark Designs of the *Jesuits* laid open to publick View, by the Brightness of those loyal Advocates for Truth: For, by the pious Endeavours of those good and able Men, our Religion was gloriously defended, the dissenting Controversy manag'd with Advantage, the Designs of the Popish Emissaries happily prevented, and our holy Church a-

*Barrow,
Stillington,
Patrick,
Sanderson,
&c.*

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gain

gain establish'd in all its Beauty. Now, after such astonishing Mercies vouchsaf'd to our *Sion*, after the Restauration of so goodly an Heritage what true *Israelite* but must be infinitely thankful for the divine Bounty, and say with holy *David*, Surely God is loving unto *Israel*; he hath not dealt so with any Nation, neither hath any People so pure a Knowledge of his Laws?

FOR what Church upon Earth can boast of that apostolical Government, that pure Doctrine, that decent Worship, which, by the Providence of God, are establish'd in this Kingdom? The most eminent Protestants abroad have justly admir'd the Beauty of our Constitution; nor has Popish Bigottry itself, (when once inform'd) been able to dispute the Orthodoxy of our Church, or the Validity of her Orders. And indeed, what is it but *Courayer's* Valid. of miserable Ignorance, what but a *Monkish* Education, what but an *Hellish* Inquisition, that prevents daily Profelytes to the Protestant Interest? Had the Papists abroad been suffer'd to look into the pure Principles of our Religion, and see the venerable Beauty of our Worship, they had undoubtedly repented long since of their Superstition, and glorified the God of their Salvation.

FOR

FOR as the Doctrines of our Church are principally founded upon Scripture, so likewise our Reformers had a particular Regard to the Sentiments and Practice of the first Centuries; nor did they ever venture to deviate from Antiquity, as long as Antiquity could be reconcil'd to the Word of God.

FOR they set down this for a general Rule, (as an eminent Historian well observes) not to change any thing for the sake of Novelty. In this Performance they resolv'd to govern themselves by the Word of God, and the Precedent of the primitive Church: They consider'd, that our Saviour himself founded his Institutions of Baptism and the holy Eucharist upon a Resemblance to the Jewish Rites: That this Conformity of Practice was so much the more remarkable, considering our Saviour was then founding a new Church, and introducing a Religion very different from the Mosaick Law: That the *English* Bishops, who had no Pretence to our Saviour's Authority, were still more oblig'd to work by the Plan of the first Ages of Christianity; and accordingly therefore they only brighten'd what had been rusted by time, discharg'd the Innovations of later Ages, but never so much as

*Burnet's
History of
the Reformation.
part 2d.*

offer'd to lay aside such Institutions as had prevail'd in the first and purest Centuries.

SO that with Regard to the main Points in which we differ from other Protestants, as well as from the Church of *Rome*, we have this Satisfaction and Advantage, that the Doctrines and Institutions of our Church are founded upon the purest Antiquity, and perfectly consistent with the Sentiments and Practice of the first Ages of Christianity. I shall only instance in a Particular or two. The principal Disputes which at present distract the Peace of Protestants, relate either to Episcopal Government, Forms of Prayer, or the Administration of the Sacraments; the ^{unbecoming} ~~common~~ Warmth and Eagerness with which each Point has been controverted, is too well known to be mention'd.

HOW often have we heard Liturgies exclaim'd against as Will-worship, and the Innovations of Popery? How often has the Government of Bishops been represented as prelatical Tyranny, and the Policy of mercenary and ambitious Men? With what indecent Language have the sacred Ordinances of Baptism and Lord's Supper been treated by Quakers and Enthusiasts? How often have they been represented as beggarly Elements,

as Institutions peculiar to the Infancy of Christianity, and calculated for weak and judaizing Converts?

AND if the Ignorant and Unlearned can possibly be Judges of these Controversies; if Party-scandal and ill Language are Arguments, we are certainly in the wrong, and ought to throw up our Communion: But if the Laws of GOD, as well as those of Men, are best explain'd by the subsequent Practice; if the Sense of the Scriptures, with Respect to the above-mention'd Points, is best determined by the Sentiments and Practice of the first and purest Ages of Christianity, then we have still Reason to value ourselves as the purest Church in Christendom, and to glory in a blessed Reformation.

SHALL we then be wanting in our thankful Acknowledgments upon a Day, when this glorious Church, when our holy *Sion* was restor'd to us with all desirable Advantage? *Since our Lot is fallen in so fair a Ground, since God has given us so goodly an Heritage*, what can we do less than offer up our Souls and Bodies a lively Sacrifice of Praise and Thanksgiving for such unspeakable Mercies?

LET

LET us therefore be regular in the Discharge of those Duties, which the Restauration has given us an Opportunity of performing. To this End, let us be constant in our Attendance upon the publick Worship of GOD, and there commemorate the inestimable Mercies of Heaven towards this Church and People; For this is the proper Return we ought to make for GOD's unutterable Favours towards us, and the only Method to secure to us the Continuance of them.

FINALLY, since GOD has provided such good things for us, instead of misbehaving towards those that dissent from us, let us rather endeavour to excel them in good Works, and provoke them to Piety, by a pious, peaceable, and prudent Example.

Which, that we may all of us do, GOD of his infinite Mercy grant, for the Sake of his dearly beloved Son Jesus Christ our Lord; to whom, with the Father and the Holy Ghost, be ascrib'd as is most due, all Honour, Might, Majesty, Power, Dominion, and Glory, both now and for ever. Amen. 10 FE 58

FINIS.